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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol L, 1961-1962

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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A U M

It is not society that is to guide and save the creative hero, but precisely the reverse.
—JOSEPH CAMPBELL

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THE MEANING OF THE CYCLE

FOR planets, solar systems, and universes, the transformations which occur during the cycles of evolution have objective, physical meaning; that is, the cycles relate to external or manifested events. The same could be said of the cycles of the human race, except that cycles of physical manifestation are the least part of human experience. The fundamental course of human experience is defined by the feeling of where truth is to be sought by human beings. The attitude toward knowing is the thing that changes or develops in human evolution. All else is subordinate to this process.

> The Self-Being pierced the opening outwards; hence one looks outward, not within himself. A wise man looks toward the Self with reverted sight, seeking deathlessness.

There is no wisdom more ultimate than this simple, upanishadic saying. All external human events are but signs which relate to this change of orientation of the self to the Self. The entire gamut of existence is strung along the tensions created by man's longing to know, spread throughout the field where knowledge is sought. The region of the universe is marked off by the dynamics of matter, but the region of consciousness is outlined by the idea of God or the Self. Men's essential being is in regions of consciousness.

"The evolution of the God-Idea," H. P. Blavatsky says in *The Secret Doctrine,* "proceeds apace with man's own intellectual evolution." The expression, "evolution of the God-Idea," was in the nineteenth century an apt communication of the longings to know the truth as felt by man throughout thousands of years of past history. One may wonder, now,

if it is still so apt, or even if H.P.B. might not put the matter differently in the present. Good communication depends upon attention, and the search for God—or simply to say the words, "the search for God"—indicates a particular kind of attention given to the longings of the heart. Today, another phrase denotes the characteristic searchings of the human spirit: "The quest for *identity.*" Identity is another word for self. So it is fair to say that, while the inward meaning of the quest has not changed, the orientation—the way in which men formulate to themselves their longings—of the quest has changed. God is not one thing, Self another. One represents Reality as a whole; the other, Reality as individual. And both, as objects of thought, being conceptual, depend upon Consciousness. Universal consciousness is, so to say, the resolution of the opposites; not in reality, for "in reality" they have never needed resolution nor ever been opposites; but conceptually, or in consciousness, where awareness varies with the *unit* of awareness, they are opposites. It follows that in consciousness, the polarity represented by the One and the Many is *real.*

In antique ages, men sought meaning in the apex of the hierarchy, from the Teachers who gave them their spiritual life. Then came the trials of growing up, the turbulence of lost innocence, and the intensities of the field of outward experiences. The perversion of the old wisdom was the personal God idea, the radical separation of God from Self. Then, in more recent times, came the revolt against the perversion and the establishment of a new source of meaning—the wonder and the law of the external world of nature. Let us make blueprints of the universe, men said, and then we shall know. So for centuries the blueprints accumulated. Libraries could not hold them and librarians could not index them. An infinite universe, our scientists finally began to realize, will require an infinite catalogue, and an infinite mind to look up and relate all the entries. The project became discouraging, the work became routine, and men of imagination sought other enterprises.

The external history of our world and times is rather well known to us. The inner history remains mysterious. The crisis in the external events of our world seems without solution. The fresh impetus in the quest for meaning is as yet felt only slightly. But what the Theosophical teachings speak of as the further incarnation of *Manas* holds the only hope of resolution of our difficulties. It is a matter of removing the anxious attention of men from problems and difficulties which cannot

be changed or helped in the terms we experience them, and turning to their origins at another level of reality.

The dawning perception of the age is that there are no meanings, finally, except meanings born from deeper realizations of the self. The maps and diagrams of the world may be perfect, but they will not touch our need for understanding except as they relate to the self. Before a man can say with any satisfaction what the things out there are, he must be able to say with some certainty what the things inside are, and why he *feels* as he does. This new direction of the quest for knowledge, this new identification of the sense of meaning, *is* the further lighting up of Manas.

In the 1930's a psychologist of some distinction observed that the preoccupation of thoughtful people with the workings of their minds was a characteristic of the age. Literature reflected this interest, which grew to the point where the drama of human life was often seen to be almost entirely a psychological drama. The real work of a man's existence is more and more regarded in terms of psychological achievement. This trend is major evidence of the new sense of reality which is emerging in our time. It should now be apparent that the statement H. P. Blavatsky put in a footnote to "The Esoteric Character of the Gospels" (THEOSOPHY 39:150) was no casual prophecy, but an identification of the essential nature of this cycle. When the equinox, she wrote in 1887, "enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."

THE PHILOSOPHICAL SITUATION

The danger of all human occupation is present also in philosophy, the danger of accepting standard solutions and performing mechanically, through sheer laziness and inertia, the established modes of thinking. If we teach ready-made doctrines and see in any system of thought perfection and completeness, we miss the true spirit of inquiry. There cannot be an authentic philosophical situation unless there is uneasiness about prevalent opinions.

—SARVEPALLI RADHAKRISHNAN

H. P. BLAVATSKY ON PRECIPITATION

And Other Matters

The following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

NOW what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so.

Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it ——— would come up and bother, or ———, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to *Them* what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut

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NOTE.—This article, evidently a letter to Wm. Q. Judge, was printed by Mr. Judge in the *Path* for March, 1893, almost two years after her passing. It was last reprinted in THEOSOPHY for May, 1949.—Eds. THEOSOPHY.

off from *me,* for instance, many were the mistakes made and dangers *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since ———, throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. ——— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought their personalities to public notice unwillingly, reluctantly, and forced into it by ——— and ———.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification.* Believing the latter, no honest man or woman ought for one moment to permit *me, such a* FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws, I see. And here ——— and others *are* right. Before you volunteer to serve Masters you should *learn Their philosophy,* for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit.* Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any

person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I have to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent.* To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as ——— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud? Certainly not.* Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless beings,* to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter,* at 6 o'clock, I was permitted and told by Master to make you understand at least—you—and all the sincere, truly devoted Theosophists: *as you sow, will you reap. . . .*

It is ALL YOU Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws), you had a *right,* knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addresses to the best of his or her [the Chela's]

ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ————'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as I even find in Webster, was misconstrued by Massey, Hume, and I believe even ——— to mean "cunning," "cleverness," "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer," etc., etc. Now had *I* been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not *I* who would have used *"carbolic acid"* instead of *"carbonic* acid," etc. It is very rarely that Mahatma K. H. *dictated verbatim,* and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas

and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue,* to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew.* Think only (a case with Soloviof's at ———) I sick in my bed: a letter of his, *an old letter,* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma K.H.'s *handwriting* in blue, the words *taken from my head,* the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Soloviof's papers—he was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Soloviof, the latter [finds] it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there"!—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth,* so far as I am allowed to give it. Many are the things I have *no* right to explain if I *had to be hung for it.* Now think for one moment. Suppose ——— receives an order from his Master to precipitate a letter to the ——— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosphy—his style all around. "A *fraud,* a *transparent* FRAUD!" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed,* what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead,* implored me for three days to ask Master's advice on some business matter, for he was going to become bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on." I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain

carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened,* for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bed-room and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck,* he told me later, *disgusted,* ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes,* his *faith,* his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude,* as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest impostor* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Master's Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ————. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall on their* heads. I AM FREE. Master has *just promised me this blessing!!* H.P.B.

CULTURE OF CONCENTRATION

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the SELF is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Ishwara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing within—or connected with—the body, is not polluted by the actions of the body."

Elsewhere in these books this same spirit is called the Self, as in a celebrated sentence which in Sanscrit is "Atmanam atmana, pashya," meaning, "Raise the self by the Self," and all through the Upanishads, where the Self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word "Self" expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this Self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self culture," while, when they say it, they admit that they know the Self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the Self within, which is all-wise and all-good."

NOTE.—This article by Mr. Judge was first published in the *Path* for July, 1888, and February, 1890, and last appeared in THEOSOPHY for July, 1946.

As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case

of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to HathaYoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold

is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality, in this way, but only apprehend certain phenomena presented to us by matter—variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher Self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell

for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away, in order to experience the different states of consciousness, as is the privilege of every man; but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and we have learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the

instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that

which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipiency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the solar system to which the world belongs on which the being may be incarnate.* With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger,* and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights"

have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid seige to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

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Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

It is now over one year since I sent in Part I to the Editor of the *Path.* Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words.* A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think that book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical emotions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1,800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful

magical books that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked if in the culture of concentration we will succeed by the practice of virtue alone. The answer is No, not in this life, but perhaps one day in a later life. This life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given.* Great stores of knowledge must be found and *seized.* The kingdom of heaven is not to be had for the asking; it must *be taken by violence.* And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may

be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be the basis for a dream that will poison the night and react upon the brain next day? Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Levi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only the so-called shade appeared for a few moments, and Levi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Levi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Levi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RAMATIRTHA

QUESTION—AND COMMENT

IT has sometimes been suggested that twentieth-century interest in "beyond the grave" psychic phenomena is hearteningly more scientific and less cultish than was the case when H. P. Blavatsky wrote Isis Unveiled. *Yet we find such influential professors as C. J. Ducasse, Hornell Hart, and Ian Stevenson devoting most of their attention to reports of after-death life gained through psychic means. In these terms, it is difficult to see what sort of "advance" could be considered to have taken place. As in the case of Bridey Murphy, a phenomenal approach to the idea of reincarnation never seems to reach beyond the psychic aspects of the subject.*

In the first place, if one is to attempt generalizations concerning such contemporary scholars as the three mentioned, it is necessary to note that each one of the three proceeds in a rather different manner, although interested in the same questions. Professor Hart, for example, concerns himself with the probability of "personal survival" exclusively in terms of phenomena usually called "spiritualistic," and his latest book fails even to mention the idea of pre-existence or reincarnation. While Dr. Stevenson, as a recent notice in Lookout suggests, is something of a natural reincarnationist, he feels that a *case* for reincarnation should be presented in scientific rather than philosophical terms. Dr. Ducasse, however, sees no reason why philosophical argument and scientific case-studies should interfere with one another—and consequently argues for reincarnation both scientifically *and* philosophically. The interesting point, here, is that those who make a disciplined approach to the conception of an after-life do so individualistically, and not by reference to some popular school of semi-religious thought such as represented by the "Spiritualists" in the last century. This, of itself, suggests a measure of justification for the feeling, expressed by a number of Theosophists, that psychism is now at least being *dealt* with in a manasic fashion.

Yet it is natural that present Theosophical students, nurtured by attentive study of H.P.B.'s writings—and those readers of THEOSOPHY who are accustomed to the predominantly philosophical approach of William Q. Judge and Robert Crosbie—should find the current interest in the phenomenal aspects of "personality-survival" of no crucial im-

portance. It should be remembered, however, that the Theosophical Movement was launched on the 1850-75 wave of interest in spiritualist phenomena, and it was within this intrinsically inadequate area that H.P.B. found an initial audience for *Isis Unveiled.* Having made a beginning, then, among those dissatisfied, for whatever reason, with the oversimplifications of nineteenth-century science and religion, H.P.B. worked on to the presentation of the entirety of what is now referred to as her "Message." It does not, therefore, strain the imagination to think that H.P.B. would take full advantage of the sort of interest now being shown in "beyond the grave" phenomena by well-known men of scientific bent and training.

Moreover, at this time informed researchers are not debating the reality of spiritualist communications, but are engaged in the far more significant discussion of what the implications of these undoubted phenomena may be. Dr. C. D. Broad, for example, has suggested the possibility that most spiritualist phenomena are reflex responses from a *portion* of the departed personality. This and other suppositions open the door quite naturally to consideration of theosophical doctrine and theory regarding the after-death states in general. A contemporary "Isis Unveiled" would be likely to make considerable use of such current works as those of Dr. Broad, Dr. Ducasse and Dr. Stevenson—and would also no doubt show familiarity with developments of thinking among the more philosophically inclined members of the British and American Societies for Psychical Research. Points of departure in the direction of theosophical perspectives are indicated again and again, as in the concluding pages of nearly all J. B. Rhine's works on extrasensory perception. Here, as in other such works, it becomes apparent that *if* any portion of the departed personality can be shown to survive, the question of another, if not similar, kind of survival for the entire individuality must be considered with an eye to the issues of philosophy and religion.

It may also be noted that the consideration of after-death phenomena is becoming a matter of increasing interest to psychologists and philosophers. Several universities have established departments dealing with extrasensory perception, and the realization that, for the modern scholar, this is a legitimate, if fascinating, "new" field is not nearly as uncommon as was the case twenty years ago. It is quite possible that many more philosophers and psychologists will find themselves meeting the chal-

lenge of this new field, in a manner similar to Dr. Ducasse's pioneering *Nature, Mind, and Death.*

As for the fields of psychology and psychotherapy, one has only to reread carefully H.P.B.'s long and carefully-written article, "Psychic and Noëtic Action," to surmise that she would make excellent use of such contemporary authors as Erich Fromm, Viktor Frankl, and A. H. Maslow. The entire region of psychic phenomena does, after all, require a clarification between the psychic and noëtic elements of man's nature —and this is also a logical introduction to increasingly pertinent speculations regarding pre-existence and rebirth. As last month's On the Lookout pointed out, Dr. Stevenson's transition from examination of psychical phenomena to a search for evidence regarding reincarnation is not only a natural sequence, but strikes the mind of the public with considerable impact. For here is a *psychiatrist* who undertakes such investigation, not extracurricularly—so far as his profession is concerned —but with the conviction that the possibility of reincarnation is relevant to every aspect of psychological inquiry.

The Alembic

Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualist medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

—H. P. Blavatsky

THE BALANCE OF UNCERTAINTY

IN every man's life-story is a critical point, the crisis, after which may come the dénouement. This is the point of balance; little really new action succeeds it. When it is reached, man trembles, for his next step determines the whole future. The outer pigments will fall on this canvas indicating sharp delineation or smudge, certainty of purpose or uncertainty; but they do not disclose the story or picture in its entirety. The balance-point is one made up of choices, the use of energies and forces, outgrowths of temperament and character; it is one of error and right, ritual and discipline. Once that balance is struck we may have lost the opportunity to save a situation.

One's measure of saviorship rests with the measure of responsibility consciously shouldered. Do we repeat with humanity's great mass today, "To be, or not to be?," and wait for the talons of the sphinx of the future to close? Or have we our resolve on an unshakable course, rooted in *certainty?* Far better the latter, lead where it will. Nature will never alter her decision to spew out the lukewarm. Better a deliberate path bearing a record of mistakes, than a path with a book of faulting elisions and blank of attempts.

Though our life may be, in this age, only a turn of the wheel of uncertainty, shall fortune or fate be blamed? We are on the wheel; may we not have deliberately mounted it? What now to do? Where shall one find certainty? The priest or the platoon commander in thinking for his charges, what does he promise? His certainty is no guarantee of our own. "Were I in your position, then I should do this." How so, save I occupy your position, employ your reason, know your store of fact and fantasy called mind, your sympathies and repulsions; become of your soul. One has to learn the meaning of uncertainty, for it has a very positive meaning. Afterward must be learned the meaning of certainty.

If action is uncertain, ramifications following upon such causation will be so; these, the effects, reach outward into time and space. Nor is the question one of knowing in advance what it is that one is to be certain about. This is not the problem to be resolved, nor ever will be. There is that which becomes known as inflexibility of *attitude* to him who grows into the condition, or to him who changes into this character.

It is growth of determination to get at the root of every small significance in individual life. Determination is another way of speaking about the arousal of Spirit, the essence of the knowing-power. Emphasis is to be placed upon the attitude of determination. Once solved, problems are naught.

How one should wish things to be has little to do with daily and hourly turns of the wheel. A course pursued in desperation must see the disintegration of the unplanned and unfounded. Do we act in accord with an idea simply because it is the subject of reverence? Let there be but a slight shift of opinion or of idea and the act is directionless. Though millionfold sanctified, error remains error; shall we avert our gaze from facts out of reverence? Our most cherished hopes sometimes have to go. One must, at some point, cultivate the habit of unmasking even that touching us in most sacred and emotional parts in the search for "enthroned error." To arrive at such resolve the emotions themselves need be interrogated, for they are all factors in the reduction of fantasies to facts.

The end of vital issues is not, however, found in sets of conclusions. The latter too are involved in faults as fire is surrounded by smoke; they are human attempts; they are not the transition from illusion to reality. Higher "mathematics" is the outcome of soul growth, of the coming forth of the Ego. "The reason that results are so uncertain," said Paracelsus, "is that people do not perfectly *imagine* them. *Results can be perfectly certain.*" The decisive factor rests in activity of the Will. Determination, he says, will make it active. Determination is founded on attitude. Richness or poverty of thought depends on it; so with failures, or successes that endure. Attitude slays ghosts; irrevocable attitude in the name of justice and truth, of love and sacrifice, bespeaks the Dhyani. And after all, after the final sob and smile, when we come to think of it, just how much do we care what happens to "us"?

"TO BE—OR NOT TO BE?"

The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them.

—*Bhagavad-Gita*

COMPANION, thou complainest often and at length of the restlessness of mind. By this affliction was man plagued in ancient days no less than now, for what hath TIME to do with yearnings, with craving, with inordinate desires and unreasonable expectations, wishful thinking, or heedless thoughts?

Always in some form, or in some fashion which reflects itself in conduct, is the tormentor and the suffering victim. And as surely, in the elusive distance or in the remoteness of time, is innately sensed the *peace* "which passeth understanding"; an awe-inspiring *order,* all-pervasive, but writ large in the encompassing heavens; a seeming *purpose* that giveth meaning to the apparent incongruous play of forces, even as brother wars with brother and good-intentioned men employ the rack and gibbet, or, other men moved by diabolic intent, in ignorance though weighted with authority, prostitute the powers of the Divinity within by devising methods and mechanisms of fearful design to worry and devour each other.

The mind lives to grow—through assimilation, not by widespread dabbling. *Make narrow* thy Way of proper duty and Karma will *bring* to thee what is thine own. "Thyself and mind, like twins upon a line, the star which is thy goal burns overhead." Control thy thoughts, and seek not in pleasure-grounds of sights and sounds that Mystery which thy restless mind obscures. Outside Self, e'en learning is vain; enticing as a trap is virtue, held as goal, which anon will part thee from those thou fain would'st help.

Though vast and formidable be thy learning, and it become precious in thy sight—beware, Companion, lest the fate of acquired possessions befall and it be lost: a handful of jewels, howsoever precious, doth not constitute a crown. The crown of Wisdom ever eludes the sight of fools.

The glory of virtue thou should'st not confuse or confound with the "glorious Virtues," of which the *Voice of the Silence* tells. The poet spoke truly, saying, "The paths of glory lead but to the grave."

The glorious Virtues work an Alchemy, a transmutation: they *transform the body into the Tree of Knowledge.*

The medieval alchemist is linked with transmutation of baser metals into nobler "gold"; with resolution of composite bodies (through a certain Universal Solvent) into the homogeneous substance from which they evolved. Thou needest to penetrate this symbolic meaning, for the divine Alchemy does not treat with processes or materials of Mother Earth.

As, in the "creation" or development of mankind, it was said, "The Blessed Ones have nought to do with the purgations of matter," even so the Occultist-Alchemist through the magical, mystical power of the "seven glorious Virtues" achieves *union*—Yoga—the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which, when finally blended, are one: a process purely psychic and spiritual and "beyond the range and reach" of mere mind.

The narrow way, "difficult to tread as the keen edge of a razor," is the way of Will and Discrimination. Krishna says, "This divine discipline called yoga is very difficult for one who hath not his soul in his own control . . ." Further:

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation: who doth not practice reflection, hath no calm: and how can a man without calm obtain happiness? The uncontrolled heart, following the dictates of the moving passions, snatcheth away his spiritual knowledge, as the storm the bark upon the raging ocean. Therefore, O great armed one, he is possessed of spiritual knowledge whose senses are withheld from objects of sense. What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

"NEITHER FOR THE DEAD"

Those who are wise in spiritual things grieve neither for the dead nor for the living. —*The Bhagavad-Gita*

AMONG the professors of various religions there is much speculation as to the after-death conditions. The Theosophist knows that the conventional heavens and hells are religiously shaped, and thus, as ideas, there are as many variations of them as there are conceptions of deity. Yet, as in the case of so many human conceptions and misconceptions, all originated from a basis of reality. Of heavens we are offered a multiple choice—from the purely materialistic and objective place of pearly gates, golden streets, and musical accompaniments played by "angels," through the various fancies of poets and dreamers, to the "practical" idea of heaven as absence of desire. We may have our choice of as many concepts as there are sects and individual opinions. And as to Hell—our conceptions are too varied to enumerate.

If "those who are wise grieve neither for the dead nor for the living," it must be just because they are wise. The teachings of popular religions with regard to life and death can be quite "comforting" if they are *believed,* but they may be very disturbing if questioned. And there is no doubt that they are questioned, even by those who profess to believe, else why the doubt and insecurity which require constant reminders from those who profess to know?

Questions may indicate doubt, seeking, dissatisfaction, or a pure desire to know, and often the nature of a question gives a clue to the nature of the questioner. When the desire to know is pure, the Theosophist has much to offer; and what he offers for consideration as propositions may be *known*—after a proper course of study, inquiry and practice—but he who prefers to believe what he *wants* to believe may never "know." Belief is easy, knowledge difficult, but the satisfaction of knowing far outweighs the comfort of belief. Beliefs can be, and are, frequently upset; knowledge never. An anonymous writer has said: "Religion should be taken on belief. It is with that as with a bitter pill, if it is crushed it can never be swallowed."

It is not the purpose here to deal with the details of the after-death states—they are interesting and convincing when studied in the proper contexts as found in *The Key to Theosophy* and *The Ocean of Theoso-*

phy—but to offer some correlative thoughts:

The Law of Karma deals with Cause and Effect *in endless succession,* therefore no stoppages exist anywhere in nature. Whatever appears to have ceased to exist only ceases to exist *as such.* Therefore, when a human being is said to have died, the only "death" is that of the body, the form which has ceased to serve the purposes of its owner-entity. And even that form, useless as it is now, would soon cease to exist were it not for the preservative processes employed in many lands because of distorted beliefs.

Theosophists, however much their ideas may differ from popular notions, are certainly "human," and will feel a sense of personal loss or separation at the death of a loved one. But there is so much in the teachings to demonstrate the fact of continuity *as a necessary process* in the natural scheme of things that they may learn to accept that fact and *think* in terms of continuity of experience and relationships. Thus we may say, with Mr. Judge: "In death I can lose no one." And we need no testimony of alleged "spirit communications" to convince us of the fact of such continuity. We can, if we will, find the true evidence in our everyday relationships with our fellow beings, considered in the light of Theosophy. And it is in such consideration that we also learn not to grieve for the living!

There are many things that would otherwise cause us to grieve for the living; the actions of a wayward child, an unfaithful spouse, a false friend, a thief, a killer, or a drunkard. But in the longer view which Theosophy teaches we may know that each of those is only in a temporary condition, one in which we ourselves may have been in the past or may be in the future, and that any of the named conditions furnishes the means for learning needed lessons—and that the product of all such lessons is that Spiritual Being which each of us is potentially. Yes, it has been frequently said, in convincing contexts, that the Masters have been in worse conditions than we think we are now in, and they have become Masters, not despite such conditions, but *because of them* and the opportunities which could come in no other way. If we think, in terms of Theosophy, of the conditions in which we find ourselves we may be less inclined to grieve either for the dead or for the living, and if we carefully examine the causes which might incline us to grieve, we may find that our "grief" goes through all forms of experience and emerges wiser and better.

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YOUTH-COMPANIONS ASK— AND ANSWER

IF we have undergone the process of a "higher education," we have no doubt been dismayed at the realization that within a remarkably short period of time we forget most of what we were taught. Is there any permanent value to all our forgotten learning, and to the college experience in general?

It seems clear that what we don't remember can't help us very much in the present. Nevertheless, it is possible that the original *process* of learning itself has produced effects which are of lasting value. For example, any student who holds deep philosophical beliefs is almost surely going to find those beliefs bluntly challenged at some time during the course of his college education. For the young Theosophist especially, this process is both a fascinating and a harrowing one. To face this challenge, the student must summon all his courage, for it is mildly terrifying for him to admit even the possibility that Theosophical ideas could be untrue. The reason for his reaction may not be so much that he is afraid to give up long held ideas as it is that he is revolted by the alternate possibilities to Theosophy. For the Theosophist, then, these few years of intensive study are critical ones, for it is during this time that he will have to decide, on a new basis, "for or against" Theosophy. In fact, one might almost say that the most significant aspect of college is not so much the textbooks the student reads (and later forgets) as it is the decisions he makes, for these years usually represent a "moment of choice" for this lifetime. Realizing this fact, who would dare say that the college experience is valueless, simply because some chemical formulas and historic dates have, with time, faded from our memory?

And, though college does afford the student a valuable pause for thought before he is thrown into the arena, the declared purpose of a modern college education is not primarily this at all, but is rather to continue with the student's intellectual development from the point where high school left off. This process of necessity entails the giving out of a certain amount of detailed information, much of which, just as inevitably, will be forgotten by the student with the passage of time. The question, then, remains: Has the intellectual dog-work entailed in acquiring this temporary "knowledge" any value to the soul of man, and does it have any bearing upon his mission in this life?

Perhaps the answer is, or at least can be, affirmative, for college inevitably forces the student to strengthen his power of concentration, to exercise his reasoning faculties, and to increase, at least somewhat, his ability to retain ideas. These disciplines are absolutely necessary to the soul if it is ever to overcome the narcotic effects of the physical plane, and express itself more fully. In his interpretation of Patanjali (p. 2), Mr. Judge tells us: "So 'concentration' is equivalent to the correction of a tendency to diffuseness, and to the obtaining of what the Hindus call 'one-pointedness,' or the power to apply the mind, at any moment, to the consideration of a single point of thought, to the exclusion of all else." Perhaps, if undertaken with the right attitude, a college education may help to give us the first rude beginnings toward the eventual attainment of this kind of concentration.

In addition, it is possible to gain much vicarious experience through our contacts with great literary monuments. It requires, of course, a great deal of effort and a great deal of understanding to impress our permanent soul-memory with the lessons learned by fictional characters, even figures as vivid as those of Shakespeare; but even if we do not fully succeed in gaining a lasting knowledge through our literary observations, it would nevertheless seem that the mere fact of our having for a time comprehended these new ideas would make it immeasurably easier for us to rediscover those ideas in the future.

But it is up to us to *make* that future rediscovery. If we don't, if we leave college imagining ourselves to be fully educated men, we are shortsighted indeed. Formal education must be succeeded by a lifetime of self-education. It would be equally shortsighted, however, to imagine that education can be separated from ethics. The Christian Bible (I Cor. 13:1) declares: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Correspondingly, if we attend college without any thought as to how our learning can be used for the benefit of others, we will emerge (and many do) as mere intellectuals, and nothing is quite so cold, so selfish, and so utterly useless as an intellect without a heart.

Thus, there are many dangers and many challenges presented the student by our current educational system. Certainly the present system is not without its faults, but if our principal motive in undergoing this process is to fit ourselves to be better servants of humanity, we cannot

help deriving great permanent value from the experience. Mr. Judge put it well in *Letters That Have Helped Me* (p. 124): "Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too. . . . When the hour strikes it will then find you ready."

A true student of Theosophy should by definition be a searcher after truth on *all* levels of consciousness, not just those which offer a refreshing metaphysical escape from the problems and frustrations of daily life. To have a liberal education helps one to have a firm historical understanding of the unique position of H.P.B. and her teachings. The modern mind is one that asks "How?" more frequently than "Why?", and the young student will soon realize in his contacts with non-Theosophically oriented thinking that he must deal with the mind of the race as he finds it, and offer ideas in the particular form and context that make them meaningful to that mind.

One may think that the recent developments of scientific thought are a natural development in the growth of *mind*. The student, therefore, can not afford to ignore vital efforts on the part of great thinkers to free themselves from the worn-out dogmas of the last century. However much we may doubt their basic assumptions, the scientist is searching for truth as he sees it, and as such is a companion.

The student who has come through the modern mill of education will be more aware of the complexities of the intellect and the soul of present day life, of the complexities of civilization in the world at large. Yes, so much of the educational process seems to be a waste, but the student will discover that so much of life *outside* the academic arena also seems to be a waste—and the effort to *learn anything* has a value. Perhaps the lasting value of a strong education can be that, if the student has been honest in judging his Theosophical ideas, this contact with other forms of thought will have enabled him to analyze the validity of his Theosophic views, to weld them into historically valid tools for constructive use. This gives a touchstone for greater awareness on all planes, creative as well as scientific. The student can use this Theosophic touchstone in all studies, situations, and relationships.

FRAGMENTS OF OCCULT DEFINITION

II

MAY I now ask, to what point backwards in time do the occult records claim origins? It is said that Eastern initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race; that which preceded being traditional. Are we, then, to assume that Schools of Occultism date at least from Atlantean times?

Yes; or as occultists themselves would ask: In what age were there *no* Occultists and *no* Adepts?

Well, then, what about the present time? Are there any Adepts in America or Europe?

Yes. There are and always have been Adepts. But they have for the present kept themselves hidden from the public gaze, though their influence is wide they are not suspected—and that is the way they want to work for the present. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do.

But from what is said, is it not to be inferred that they work exclusively with members of the "dominant" white race?

Scarcely. There are also some who are at work with certain individuals in some of the aboriginal tribes of America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

You say nothing is omitted by them. But isn't this tantamount to claiming omniscience on this plane?

It might be illustrated in this way. Suppose that a number of trained Occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about to reach a clue—say, into the elemental world. Besides this, imagine that trained elementals themselves constantly carry information of such events. The Adept, standing on the immeasurable height where centuries lie under his glance,

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NOTE.—Collated from standard Theosophical sources.

sees the great cycles and the lesser ones rolling onward, influenced by man, and working out their changes for his punishment, reward, experience, and development.

What about the many branches of scientific investigation today by non-members of occult fraternities? Where do they stand?

Well, they are in the forefront of the *mental,* but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given them by the Masters of Wisdom, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as theosophical students and workers are assisted, not only in their spiritual life, but in the mental also.

Suppose that an enquiring scientific or other mind is about to hit upon some hidden secret of Nature, as you intimate might happen—in such instance what does the "watching" Occultist do?

You must not think the issue a difficult one for the Adept. For instance, it is easy to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments. By superior knowledge and command over the peculiar elemental world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thought into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

If, as we read, the Adepts are present at the birth or "cradle" of new nations, may it be assumed that influences were at work during the American Revolution?

The great Theosophical Adepts, in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England Thomas Paine, who furnishes precisely the corroboration. In his *Age of Reason* Paine writes: "There are two distinct classes of thoughts: those produced by reflection, and those that bolt into the mind of their own accord. I have always made it a rule to treat these voluntary visitors with civility, and it is from them I have acquired all the knowledge that I have."

These "voluntary visitors" were injected into his brain by the Adepts,

Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear—a "vast scene opening itself to Mankind in the affairs of America."

What is the future of the physical sciences? Can a forecast be made?

Modern science is drawn more every day into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly.

And now, though it may sound foolish, what is the status of the Occultist's science?

The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution.

Was all this implied when Apollonius of Tyana spoke of Them as "good men"?

It does not mean a noble-hearted man merely, but a *perfected* being. One who has attained to the state often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge, or to consciousness.

Within what practical area could formal science meet occult science?

The Occultists possess information of a decidedly practical character concerning the laws of nature, including that mystery of science, the meaning, operation, and constitution of life itself.

But why does not the Occultist come forward with the indisputable proofs?

To compel recognition of true doctrine is not the way of these sages; for compulsion is hypnotism. One law governing them is easy to state and ought not to be difficult for the understanding: They do not, will not, and must not interfere with Karma. That is, however apparently deserving of help an individual may be, they will not extend it in a manner desired if his Karma does not permit it. By using their natural powers they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had a part therein.

May we return to a former point? Where, in brief, lies the link or the dividing-off of the physical sciences and the metaphysical? Can some

highlights be thrown upon the differences?

The chemist goes to the *laya* or zero-point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulae, and then he also stops short. The semi-initiated Occultist will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity.

You speak of the ultima thule *of discovery, which I understand pertains alone to "initiations." I but referred to something of immediate need, constituting, so to say, a first step. Can you say something of this?*

Of course, and this should be considered. In Esoteric Philosophy, every particle corresponds to and depends on its higher *noumenon*—the Being to whose essence it belongs.

I think I understand the relevance of your statement. Tell me now, what exactly is meant by the "particle"?

Occultism, which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire, or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them, in comparative size, like the elephant to the tiniest infusoria.

Do not ancient mythologists refer to such "lives" as gods and goddesses? In Occultism are these considered romantic fictions?

The Occultist sees in the manifestation of every force in Nature the action of the quality, or the special characteristic of its noumenon. This noumenon is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe.* To put it more clearly: matter is the condition, the necessary basis or vehicle, the *sine qua non* for the manifestation of these forces or agents *on this plane.* For Pythagoras, the Forces were Spiritual Entities, Gods independent of Planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven. These, the ancient (and modern) philosophers and Occultists call "Gods," or the creative *fashioning* Powers.

Bringing the subject "down to earth," what does occult philosophy teach of the genesis and development of material forms?

Occultism teaches that no form can be given to anything, either by

nature or by man, whose *ideal type* does not already exist on the subjective plane. More than this, that no form or shape can possibly enter man's consciousness, or evolve in his imagination, that does not exist in prototype, at least as an approximation.

The human body or form is then built up of ultramicroscopic "lives" upon a pre-existing prototype. Are we in this premise getting closer to the mystery of the human embryo?

The two chief difficulties of the science of embryology, namely, the nature of the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likeness, physical, moral and mental—have never been properly answered. Nor will they ever be solved till the day when scientists condescend to accept the occult theories.

Embryology traces all stages of foetal development from germ cell, through plant and quadrupedal shapes, to that of human form. What is lacking?

As indicated above, the *cause* is "lacking." The soul is lacking. Complete the physical plasm, the "Germinal Cell" of man with all its *material* potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the secret—if you are spiritual enough to understand it. This is the occult theory, elaborated in *The Secret Doctrine.* To that source must the Embryologist repair for instruction.

But I have heard of the great obstacles in the way of acceptance of the occult doctrine. May not evolution of form itself *have some bearing on present incapacities?*

The human "tabernacles," in the course of evolution, have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material, the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known. Perhaps this broadly answers your question.

Occultism, or adeptship, may then be thought of as synonymous with that event in a man's life when the Soul again "steps forward"—when the inner-man reigns supreme once more over matter and material nature?

It may well be so. However, the Occultists regard physical nature herself, as a bundle of the most varied illusions on the plane of deceptive perceptions. They recognize in every pain and suffering but the necessary pangs of procreation: a series of stages toward an ever-growing perfectibility which is visible in the silent influence of never-erring Karma, as *abstract* nature.

We may presume, then, to think that the Occultist regards Karma somewhat less rigidly than the average mortal?

Karma-Nemesis is the synonym of Providence, minus design, goodness, and every other finite attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence, but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the "good" and watches over them in this, as in future lives, and that it punishes the evil-doer—aye, even to his seventh rebirth!

One more thought, by your kind permission. What would the Occultist say with respect to a certain current obsession that a man, a human being from this planet, must be placed upon the moon?

This question falls within a category of certain "topics on which, indeed, the adepts are very reserved in their communications to uninitiated pupils. . . ." It is taught that the moon is a *dead,* yet a *living* body. That the particles of her *decaying corpse* are full of active and destructive life, although the body which they had formed is soulless and lifeless. Pregnant with warning, is the further statement that "like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary."

CENTRALITY

The first quality we know in matter is centrality—we call it gravity—which holds the universe together, which remains pure and indestructible in each mote as in masses and planets, and from each atom rays out illimitable influence. To this material essence answers Truth, in the intellectual world—Truth, whose centre is everywhere and its circumference nowhere, whose existence we cannot disimagine; the soundness and health of things, against which no blow can be struck but it recoils on the striker; Truth, on whose side we always heartily are. And the first measure of a mind is its centrality, its capacity of truth, and its adhesion to it. —RALPH WALDO EMERSON

ON THE LOOKOUT

Existentialism in Psychotherapy

For those Theosophical students who have become familiar with Viktor Frankl's *From Death Camp to Existentialism,* the May issue of *Psychiatry* will furnish some interesting correlations. An article by Pieter C. Kors, called "The Existential Moment in Psychotherapy," undertakes to summarize the shortcomings of Freudian theory. Dr. Kors writes:

> One of the pillars of Freudian theory is that the human being is a higher animal whose biological needs must be frustrated in order for sublimations to take place that make this higher animal socially acceptable. And does not social acceptance mean belonging to the "norm" in a certain culture? . . . Every psychiatrist must avoid the establishment in the patient of ready-made identifications of the development of carbon copies of the analyst's superego structure, the only answer of many patients to solving their therapeutic dilemma.

Biology does not Determine

Dr. Kors continues:

> To solve the therapeutic interaction with the other in this way is seen by the existentialist as primarily an avoidance of the anxieties inherent in an open, free form of existence.
>
> In summary, social adjustment for a Freudian means necessary frustration of inherent biological needs which, nevertheless, find a way out in sublimations fitting into a certain social program. For the existentialist, it means the free acceptance of certain social codes in the knowledge that, by pure accident, one finds oneself in a certain culture simply because he happens to have been born in this particular world at this particular time. To exist means to have a certain attitude toward one's life. It does not mean running in a blind repetitious circle like an animal.

Accent on Responsibility

We are not aware that any who characterize their thinking as existentialist display interest in the philosophy of reincarnation, but Frankl's insistence that there is a *noëtic,* as well as a psychic, man and that the noëtic man—the true individuality —is capable of accepting and learning from anything, is again touched upon in Dr. Kors' treatment:

From the existentialist viewpoint, one must accept one's past. This is typically what the patient fails to do. It may become evident in the treatment situation that he cannot remember the past correctly. There is always difficulty with the past, and, in one way or another, it is not accepted. The Freudian therapist sees the recall of lost memories as a factor of major importance in the patient's recovery, and he calls operations working against this recall defense mechanisms. And he is right; that the Freudian approach has often proved successful, however, is due, in the eyes of the existentialist, to the fact that the patient was able at a certain moment to accept his past himself, rather than to his remembering an earlier trauma.

FUNCTION—AND TRANSCENDENCE—OF FREUD

Dr. Kors' article concludes with a passage bearing upon the possible relationship of Freud's work to the larger Theosophical Movement:

The Freudian approach came at a time when sexuality was repressed, but humanity had reached a point of growth where it was able to deal with this area. Freud brought into the open a fundamental part of human existence that could no longer be denied.

Existentialism is another answer and another reaction in a time when love, truth, and faith as an essential part of human existence are repressed in a world devoted to technical development and conformism. The existentialist is aware that these essential qualities have difficulty in coming to full development in modern technical-minded society. He is well aware that humanity is suffering under this pressure. His technical interference, therefore, is directed toward bringing out again these essential qualities and giving them a chance to grow and express themselves.

Heidegger has observed in his *Sein und Zeit,* "The quality of a science is marked by the fact of how far it is able to accept a healthy criticism of its own basic ideas." A basic idea of existentialism is that there is an absolute relationship between human development and psychiatry.

AN EDUCATIONAL PHILOSOPHY

A paper recently appearing in the publication, *Studies in Art Education,* by Helen Cabot Miles, summarizes an area in which the "New Psychology" and art education meet. These passages, in simpler language, are clearly an evidence of the same trend as that remarked in Viktor Frankl and commented upon by Dr. Kors:

We must remember that action is not only physical, that periods of quiet, of "gestation," providing for *inner* action, may be as essen-

tial as those of busy experimentation with tools and techniques; that methods of physical, emotional and mental relaxation, of listening with the "inner ear" may be considered as tools in the development of the Higher Self.

In addition to lower drives, instincts, motivations, we all possess to some degree (and some to a considerable degree) higher drives and urges (toward beauty and its expression, towards a philosophy of life, a sense of meaning, towards humanitarian and heroic action, etc.); and the frustration of these can cause just as much trouble as frustration of the lower "Freudian" impulses—which, of course, must not be forgotten.

This seems to imply that not only physical beauty, but also the beauty of truth and goodness—philosophical and moral concepts—need to be considered; and that an awareness of spiritual values must be *expressed* if it is to evoke a "resonance" in often-eager students who, otherwise, are led to believe that these things do not matter.

While we grope towards effective means of making use of the fact, we can depend upon the existence of a "deep center" or "Higher Self" which ever tends to coordinate the sub-selves that are usually waging combat with each other.

Current Scientific Speculations

An invisible substance of massive extent is said by Dr. Martin Schwarzschild to be scattered throughout space (New York *Times,* Dec. 29, 1960). The mass of bodies determines the gravitational attraction and hence the motions of celestial bodies, and according to Dr. Schwarzchild studies of distant elliptical galaxies show that "the mass involved is perhaps 90 per cent greater than telescopic observation would indicate."He proposes a thirty-six-inch telescope to be lifted more than fifteen miles from the earth for photography of stellar nebulae and the planets. Says the New York *Times*:

> With such instruments and satellite-borne telescopes, Dr. Schwarzchild hopes the missing matter in the universe can be located. It may consist of billions of "cool" stars whose light is too deep in the infrared spectrum to penetrate the atmosphere. Or it may be in the form of hydrogen molecules spread as a thin gas through much of space.

Here, possibly, the concept of "coadunition but not consubstantiality" is relevant. Suggesting this idea in relation to the "earth chain" of globes in *The Ocean of Theosophy* (p. 24), Mr. Judge says: ". . . these globes are united in one mass though differing from each other in substance and this difference of substance is due to change of centre of consciousness."

Opposing Forces

At a meeting of the American Physical Society in January, speculation as to the "age of the elements and the age of the solar system," was a theme. Dr. Hannes Alfven, an astrophysicist at the Royal Institute of Technology, in Stockholm, suggested—

> . . . that the dust cloud that formed the sun and the planets was originally sorted out into two great bands by the rival forces of gravitational attraction and electromagnetic repulsion. The cosmic "tug of war" resulted in the differentiation between the large outer planets of low density and the small, dense, inner planets, of which the earth is one.

The foregoing might be viewed as yet another demonstration of the occult law of attraction and repulsion, an aspect of the duality of nature as applied to the formation of heavenly bodies.

Planets Inhabited?

Corroboration of the idea expressed in *The Secret Doctrine* that "millions and billions of worlds are produced at every Manvantara" (I, 143fn.) is to be found repeatedly in articles in the current press. The New York *Times* for Dec. 15, 1960, covering scientific meetings and papers, includes the following items:

> While the discovery of intelligent life in other parts of the universe is not likely in the immediate future, it could nevertheless happen at any time.
>
> Discovery of intelligent beings on other planets could lead to an all-out effort by earth to contact them, or it could lead to sweeping changes or even the downfall of civilization.
>
> Even on earth, societies sure of their own place have disintegrated when confronted by a superior society, and others have survived even though changed.
>
> Clearly, the better we can come to understand the factors involved in responding to such crises the better prepared we may be.

A Fascinating Subject

The presence of life on other worlds was the topic of a symposium presented at the tenth anniversary of the Samuel Bronfman Foundation, New York City. Reporting on the panel discussion, March 2, the New York *Times* makes these points:

> Life almost certainly exists elsewhere in the universe, but the fact won't help man solve any of his pressing earthly problems.
>
> Stars, and probably planets, are almost inconceivably numerous, astronomers on the panel agreed, and life may arise whenever and

wherever conditions are right. Under such circumstances, they said, there is no compelling evidence that earth is unique or that man is life's highest achievement.

In the observable universe, stars are as numerous as all the grains of sand on all the beaches of earth. Is it reasonable that among all those grains one has a very important quality none of the others have?

Although no planets have yet been definitely discovered in orbits around any other sun but ours, such discoveries are possible and even probable within the foreseeable future. On the larger question of whether any of those planets might support life, [one of the panelists] said that it was his "considered guess" that evolution of life in some form was inevitable when conditions were "ripe and right."

Exobiology

Finally, a new field of biology has been developed as a result of increasing research in this area. Exobiology is defined by William Laurence, science editor of the New York *Times* (in his column for Jan. 17) as being

> . . . concerned with the study of the possible existence of life in some form outside the earth—in outer space, meteorites, planets or regions beyond the solar system. With the exception of recent findings that meteorites contain some prototypes of molecules that chemically resemble some of the basic constituents of living matter, all the studies on extra-terrestrial life have been based on scanty indirect evidence.

Dr. Joshua Lederberg of the Stanford University School of Medicine, reporting on a device that would land on Mars to take samples of microscopic life, if there is any, and send back to earth a report, expressed concern about the possibility of contamination of planets inhabited by life-forms less adaptable than those of earth. Mr. Laurence continues:

> Equally hazardous, in Dr. Lederberg's opinion, would be the contamination of the earth by a returning space vehicle. He warned of the "possibility that the introduction on earth of foreign organisms from other planets might have disastrous consequences on our health, on our agriculture, economy or comfort."

Observations from "The Secret Doctrine"

Students will find that H.P.B. has indirectly suggested the unwisdom of seeking close association with systems other than our own planetary chain. Her line of reasoning includes the following:

> The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the

physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here? . . . Let us leave these profitless and empty speculations, which in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves. (*The Secret Doctrine* II, 701, 703.)

NATURE OF ELECTRICITY

Prof. John A. Wheeler, of Princeton University, in an interview following a meeting of the American Philosophical Society, summarized contemporary views of electricity. His remarks were presented by the New York *Times,* April 21, as follows:

> Science has within its grasp for the first time an understanding of what electricity is. In the past it has been necessary in talks about electricity to assume that it is some kind of a magic jelly. Now, extensions of the theory of relativity of Albert Einstein and the century-old theories of the physicist William Clifford allow a rational explanation of electricity. The new view is that electricity is trapped lines of force in curved space-time. . . . The Curvature of space is greater in areas where there is more mass, according to the theory. This is why the light of stars is bent as the light travels near massive objects such as the sun.

IMPLICATIONS OF GEOMETRODYNAMICS

The interview continues:

> Akin to this insight is the idea of geometrodynamics—the idea that curved empty space-time is the building material from which everything is made. "Not only gravitational fields and gravitational waves and masses can be constructed out of pure geometrodynamics, according to our understanding, of Einstein's 1915 field equations," Prof. Wheeler said, "but both electromagnetic fields and electric charge appear as features of curved empty space.

ELECTRICITY—AN "OPEN" SUBJECT

The final word on electricity is yet to be said, though implications of its significance are indicated by H.P.B. (*S.D.* I, 579):

> Light is the first begotten, and the first emanation of the Supreme, and Light is Life. . . . Both are electricity—the life principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician. . . . From its swelling electric bosom, spring *matter* and *spirit.* Within its beams lie the beginnings of

> all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies.

In this connection, what H.P.B. says of Fohat in *The Secret Doctrine* and *Transactions* may profitably be studied.

Science and "The Secret Doctrine"

From the foregoing notes on scientific achievements and speculations, we see that the gap between occult and exact science is slightly less now than it was when *The Secret Doctrine* was published in 1888. At that time, H.P.B. said:

> There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. (*S.D.* I, 477.)

Complete knowledge is still far beyond the scope of present science, however, since he who would obtain it "must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes."

Information on Compulsory Polio Vaccination in California

A number of subscribers have inquired concerning both the details and the implications of California Assembly Bill No. 1940, which requires immunization against poliomyelitis for any person—child or adult—admitted to public or private elementary or secondary schools. From the outset, provision had been made in this measure for the exemption of children whose parents are religiously opposed to vaccination, but the final form of the bill, approved by Gov. Brown on June 13, 1961, was broadened to include *any* conscientious opposition. Under Sections 3380-81, Division 4 of the Health and Safety Code, the primary requirement, to be effective Jan 1, 1962, is explained as follows:

> No minor or adult shall be admitted to any public or private elementary or secondary school as a pupil unless such person has, prior to admission, been immunized against poliomyelitis in the manner and

with immunizing agents approved by the State Department of Public Health.

Such immunization shall be evidenced by a written record made on a form prescribed by the department. A copy of the record shall be given to the parent or guardian of the child, or if the person receiving immunization is an adult, the copy shall be given to him.

GROUNDS FOR EXEMPTION

The crucially important exemption clauses, in the final phrasing of the bill, appear in Section 3384-5 of Division 4 of the Health and Safety Code:

Immunization of a person shall not be required for admission to a public or private elementary or secondary school if the parent or guardian (in the case of a minor), or the person seeking admission (if an adult), files with the governing board of the school district or the governing authority of the private school, as the case may be, a letter stating that such immunization is contrary to his or her beliefs. However, whenever there is good cause to believe that a person is suffering from poliomyelitis, the person may be temporarily excluded from the school until the governing board of the school district or the governing authority of the private school is satisfied that the disease does not exist.

If the parent or guardian (in the case of a minor) or the person seeking admission (if an adult) files with the governing board of the school district or the governing authority of the private school a written statement by a licensed physician to the effect that the physical condition of the child or adult is such, or medical circumstances relating to the child or adult are such that immunization is not considered safe, indicating the specific nature and probable duration of the medical condition or circumstances which contraindicate immunization, such person shall be exempt from the requirements of this chapter to the extent indicated by the physician's statement.

HISTORY OF THE BILL

Bill No. 1940 was introduced by Fresno Assemblyman Bert D. Lollo —with Chairman of the Public Health Committee Byron Rumford— and first submitted to the Committee on Education March 9, 1961. It then proceeded, after approval, to the Committee of Public Health, then to the Committee of Ways and Means. Next came an appearance before the Assembly Committee on May 10, after which it went to the Senate, and was passed by the Committee on Public Health Safety.

Only three legislators raised their voices in regard to the compulsory

nature of the law, but in view of their objections various amendments were considered and adopted and are now incorporated in Sections 3384-5, quoted above. Theosophists who wish to attempt to safeguard against poliomyelitis by other means than immunization, must, therefore, recognize that the Bill as it stands gives full recognition to the wishes of any who choose to dissent from a proposal of "100 per cent" protection from polio by means of inoculation. Most public officials are undoubtedly proceeding in the sincere belief that protection by inoculation should reach as many children and adults as possible, and certainly no criticism can be leveled at such intentions.

A Difficult Responsibility

(The Theosophical student clearly undertakes a number of special obligations when he becomes a "dissenter"—including that of the careful study of material on the questionable aspects of wholesale immunization and particularly including study of such recommendations as the "Diet Prevents Polio" program of Dr. Benjamin Sadler, as reported in the recently-compiled pamphlet *Health and Therapy—Problems and Decisions.* It is natural to wonder if obligations in these two categories do not increase under karma when the majority of citizens decide to adopt the best preventive methods that have come to their attention. In other words, if one does not take the way of the majority, is there not a special need to seek and understand pioneer preventive measures which will, in the long run, prove more salutary?)

Further notes in Lookout regarding the implications of Bill No. 1940 will undoubtedly appear—together with current explorations concerning the delayed deleterious effects which may accompany the initial preventive success of the Salk and other vaccines.

New Method of "Exorcising" Pain

"Surgeons have known for 400 years that patients who undergo amputations continue to have 'sensations,' ranging from a pleasant tingling to excruciating pain, in the limb that is no longer there. They have dubbed it 'pain in the phantom limb.' Now surgeons are coming around to the idea that the best way to exorcise many cases of phantom pain is by phantom exercise." Thus begins a column in *Time* for Aug 11, titled "Phantom Exorcises." *Time* describes work pioneered by Dr. Allen S. Russek, or New York University's rehabilitation center, in an effort to get rid of the phantom pain so that an artificial limb may be fitted. If

pain persists, says Dr. Russek, "the patient may be deterred from trying to use the new limb." The account continues:

> Last week Dr. Russek described the case of an upstate New York electrician who lost his left arm and suffered massive scarring in an electrical burn last year. The patient, 38, felt that his phantom left arm was doubled behind him, that the hand was numb, and that every now and then electric shocks coursed up and down the arm, with sparks snapping off his fingertips.

VALIDITY OF THESE SENSATIONS

William Q. Judge explains in *The Ocean of Theosophy* how a person may feel pain in a limb that is no longer there:

> The astral body has in it the real organs of the outer sense organs. In it are the sight, hearing, power to smell, and the sense of touch. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory. . . . (p. 42.)
>
> Where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model. . . . (p. 41.)

TRAINING THE ASTRAL LIMB

The results obtained by Dr. Russek's new method clearly indicate the effect of the will and "the plastic power of imagination" on the astral body. As reported by *Time*:

> Before he could fit an artificial arm, Dr. Russek had the patient (who is righthanded) exercise the phantom: standing in front of a blackboard, he closed his eyes, and "practiced" writing with his non-existent left hand. The mental effort evidently worked through the nerve stumps and nearby muscles. After months of phantom writing, the electrician said that he had brought the phantom arm around in front of his body, and could raise it over his head. More tangibly, scar tissue that had been painfully contracted was stretched, so that an extensive grafting operation became unnecessary. Now virtually free of phantom pain, the patient has an artificial arm and is training to be a bookkeeper.